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WEEKLY REVIEW.

Reds continue to hold Paris and they tinue to show front to the enemy in field. The field of operations dur- t week has been an area of two e on the west of Paris, em- illy, Courbevoie, Asnières, and the Seine. The *Grande Jatte,* o be their front, is a large island e between Neuilly and Becon. As n possession of most of the forts ris, it will be a difficult matter for of M. Thiers to reduce the city, we Why the insurgents are called Fe- we know not. Are they proposing a ion of French republics, with that t their head? We are kept on raphic diet, and know nothing as to.

nportant reform has been inaugur- r six or seven years we have been asking that Government would show a real kindness to European vagrants by compelling them to work and divorcing them from the dram shop. At last five of these vagrants, after having received *batta* from Government for an average of more than 12 months each, rendering nothing in return, have been sent to the work-yard connected with the House of Correction. There they will have plenty of honest work, and will enjoy at the same time the advantages of the excellent *cuisine* connected with that institution.

—Mr. Sharman has got off, *notwithstanding* his large and unexplained balance at his banker's. The associate on whose evidence the prosecution expected to convict him, has given very different testimony from what was expected; he told the Court that Mr. Pritchard, of H. M.'s Civil Service, Judge and Magistrate, had with his own hands beaten him, in private, till he had promised to give a certain kind of evidence. We do not suppose any body in Court believed this, but as there was no direct evidence forthcoming, the jury could only acquit Mr. Sharman. There seems to have been extraordinary laxity in the Department that employed him. For 330 square feet of work done it was possible to get pay for 1,330 feet, by simply introducing the figure 1 in the bill. Mr. S. is undergoing a second trial, but the testimony breaks down in the same way, and the result will be the same, we suppose.

The Report of the Irish Presbyterian Mission in Gujarat and Kattiawar for 1870, shows that 8 missionaries were in the field, viz., at Surat 3, Ahmedabad 2, and 1 each at Rajkote, Gogo, and Borsud. Besides the Christian villages near Borsud and Ahmedabad, another is to be established near Gogo. In connection with the several churches are 126 communicants. 10 adults were baptized last year. About 1,500 scholars are receiving education in 23 schools, two of these being Anglo-vernacular. The fees in these English schools exceed the amount of grants-in-aid. A class to train young men for work as Christian teachers has been formed in Ahmedabad, and numbers nine. We have marked several passages in this Report for extraction.

We have been asked our opinion of the works of Anna Shipton. We have read several of them and like them much. They happily illustrate the true Christian life, which consists in walking with God. She believes it to be the privilege of the Christian to have God with him or with her in all the minutiæ of life; to receive every thing at his hand; to expect guidance in all matters. She believes in the power of prayer and in the privilege of bringing all cares, even the pettiest, to God. To some this may detract from the value of her writings, for in these days many think the prevalency of prayer a subject to be very delicately handled; they are somewhat of the opinion that found expression in the old heathen dramatic rule, that the gods are not to be brought in except for some sufficiently great exigency. Of the true God the Bible says, Of him, through him, and to him are all things; and there is nothing disparaging in the representation that he concerns himself with the minute details of our working life and may be consulted about them. That which is revolting is to endeavour to associate Him with worldly ends and unhallowed desires; but it is not censurable to see His glory in a blade of grass, or to seek it in buying a yard of calico. We have not read all the books of Anna Shipton, and it is possible she may have written too many; but we certainly think the tendency of them, the books whose titles we subjoin, is to multiply the number of believing, consecrated, and active Christians in the world: "Following fully;" "Wayside Service;" "Tell Jesus;" "Footsteps of the Flock."

A Mr. H. Atherton writes from England to the *Friend of India*:

"Ten years ago in letters in the public papers, when I was in India, I maintained that this had been our national sin, and unless *marriage* became the rule of life with Christians, as it is with Hindoos and Mahomedans, I believe we shall yet deservedly lose India. I would say to every young Englishman in India—live *virtuously*, single if you can and please, but if not *marry*. We don't find that Joseph in Egypt was blamed for marrying a *Brahmin's* daughter, when unable to provide an Israelitish lass to comfort him, and I believe that the European in India who *marries* an Indian girl does more by that single act to promote Christianity than a dozen missionaries, blessed even with a Dr. Duff's preaching power can effect, so long as they show that they look on the people of the country as unfit to live on terms of equality with them. Let Europeans and natives demand a British Indian Army distinct from the home force. Let those stations be selected at which European troops must under all circumstances at all times be kept, even in the event of a Russian invasion, such as Delhi, Lucknow, Lahore, &c., let all soldiers be allowed to marry, as should all non-commissioned officers at least, and all others intending to settle in India. We should then in time have so strong a Christian community in India that few European soldiers would be needed direct from England. With a local European army allowed to marry, there would be no need of an Income-tax, or Contagious Diseases Act, and we might then hope for the blessing of God on our rule, but so long as we go on in our present course, we shall never be *liked* by the natives, however much we may be feared."

There are some difficulties in the way besides those which English pride creates. The Hindoo is taught to regard all foreigners as *Mlecchas*, defiled and defiling, and shrinks with horror from the idea of giving his daughter or sister in marriage to a European. Parsee prejudices are so strong that we suppose a Parsee would lose standing and perhaps be excommunicated who should give his daughter to be the wife of a Christian. As for Native Christians, those who take the deepest interest in their welfare, would hardly like to see them the wives of soldiers and exposed to the temptations and bad influences of barrack life. As an example of colour prejudice on the part of Europeans, it is remembered that some years ago an officer in this presidency who had a Native mistress, experienced the power of religion, and being unwilling to cast off the woman married her. What happened? He was obliged to sell out of his regiment. Society had nothing against him so long as the woman was merely his mistress; but when he married the mother of his children, it was shocked and would have nothing more to do with him.

Of course if Europeans marry Native ladies, Natives will expect to marry European ladies.

We learn from a contemporary that Gounod, the French composer, is to furnish a Cantate for the opening of the International Exhibition, May 1st, and has chosen for his subject the Lamentations of Jeremiah, as expressive of the misery of Paris. The following are some of the verses used by him:

Chap. I., verse 1.—"How doth the city sit solitary that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!"

(Verse 2). "She weepeth sore in the night, and her tears are on her cheeks. Among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies."

(Verse 5). "Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions; her children are gone into captivity before the enemy."

(Verse 8). "Jersusalem hath grievously sinned, therefore she is removed: all that honoured her despise her, because they have seen her nakedness; yea, she sigheth, and turneth backward."

(Verse 10.) "The adversary hath spread out his hand upon all her pleasant things, for she hath seen that the heathen entered into her sanctuary."

The critic adds:

"To show the Parisians that they have their journalists and politicians to thank for all their

misfortunes, he should also avail himself of the following verse :—

Chap. II., verse 14.—' Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity, but have seen for thee false burdens and causes of banishments.' "

THERE is an able paper in the last number of the *Church Missionary Intelligencer*, on the mutual relations of Protestant Missionary Societies. The following extract we commend to any in our Presidency whom it may specially concern :

"It is not desirable that Missionaries, the representatives of diverse Churches, and who, although of one accord as to the great fundamental truths of the Gospel, carry with them into the Mission field all that diversity of view in relation to forms of worship, and discipline and Church government, whereby the present organizations at home are characterized, should be grouped in the same Mission field. Not only is it not desirable, but there exists no necessity why such an arrangement should be adopted. The unevangelized world surely is wide enough. All that has yet been done has been the reclamation of a few spots here and there in the outskirts of the desert. Beyond, farther than the eye can see, lies the great expanse, not of arid sand, but of immortal beings, who, if brought under the means of cultivation which God has graciously provided, would yield harvests to His glory. When Missionaries are sent forth, great care should be taken in the selection of their fields of labour. They should strive to preach the Gospel, not where Christ has been named, lest they should build on another man's foundation. If a sphere, which had recommended itself by its eligibility in other respects, is found in the occupation of other Missionaries, the idea of taking it up should be abandoned; nor should the fact that the Missionaries already there are of another denomination justify the violation of a principle which so seriously affects the harmonious co-operation of Missionary Societies and their agents. If, because the Missionaries who are prospecting for a new field of labour are Episcopalians, and the Missionaries already in the field Independent, the former consider themselves called upon to intrude upon the latter, they are contravening the Apostle's great Missionary principle; they are avowing that, in their opinion, the form of a Church is of greater importance than the principles which constitute the life and essence of a Church; and by such an avowal they testify respecting themselves that they have never learned duly to distinguish between the surpassing importance of eternal truth when compared with that which is external; that they have never learned to discriminate between the diamond and its setting, between that which cannot be dispensed with without endangering the soul, and that the loss of which would indeed be a serious detriment, inconvenience, and discomfort, but would not necessarily affect eternal issues.

"Missionaries who, in the selection of a field of labour, pass by the unoccupied places, of which there are so many, and turn aside into some little clearing where cultivation has begun, because as they allege, the men who are employed in its tillage, in church matters follow not with them, demonstrate that they are not true Missionaries, inasmuch as they do not understand those essential principles on which all true Missionary effort must be based."

WE have received one or two letters complaining of the ritual at the Church of the Holy Trinity (late Trinity Chapel), Sonapore. Says one correspondent: "Matters seem to be growing worse and worse every Sunday. The sanctuary is converted into a garden with a number of bouquets and a dozen or two of flower-pots. The pillars and walls of the church are covered with crosses. To be brief the church looks more like a stage than a house of prayer." He describes a grand procession that took place on Easter Sunday. Another correspondent recommends all members of the Church of England who do not sympathize with the Ritualists to come boldly forward and protest against Ritualism; and fears that unless they cease attending the churches where Ritualism is in the ascendant, the Protestant character of the Episcopal Church will be destroyed. As there is a Church Union for those who sympathize with Ritualism, why should there not be a Church Union for evangelical members of the Church of England, and why should not these meet together for worship and fellowship? It is so, no doubt, to some extent, virtually; but it might be well to give a more formal and definite character to such union.

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ATONEMENT.

AT the meeting of the London Baptist Association the Rev. F. Tucker said: "In our day the Ptolemaists in astronomy, who held that our earth was the centre of the universe, have almost died out, but of Ptolemaists in theology there are not a few. I mean the teachers who make man the centre of their system, and talk so much of the divine in man, and even of collective humanity as the only god they know." "It is fashionable now-a-days to deny any legal influence of the death of Christ, and to insist only on its moral influence. It may be fashionable but I hold it to be fatal; and fatal among other things to the moral influence itself. If sin be something that can be forgiven without an atonement, it is something that I shall commit without remorse. If God winks at it I shall wink at it. If the law-giver takes it easily the law-breaker will not take it hard."

This testimony is true. The moral influence of the forgiveness of sin must altogether depend upon the view taken of the heinousness of sin. Forgiveness wakens no special gratitude where the sin forgiven is made to appear a trifling thing. A son is guilty of using contemptuous and insulting language towards his mother; complaint is made to the father; he condemns his son to lose sixpence out of the half-crown which he gives him that week as pocket-money, and afterwards, at the son's request, lets him off altogether. How much moral good will the son receive from such forgiveness? Or a judge sentences a murderer to receive five strokes with a rattan, and afterwards remits the penalty. How much, as a matter of fact, are men who believe in the non-necessity of an atonement affected by the supposed forgiveness of their sins? This is illustrated by the parable which Jesus spoke at the table of Simon the Pharisee. A certain man had two debtors, the one owing a large sum, the other a small one; they had neither any thing to pay, and he forgave them both; of the two who is likely to be most affected by the release? the man to whom most was forgiven. Forgiveness is a curse to society unless there goes with it some power to hinder the repetition of the sins forgiven; this power must be moral in its character, influencing the mind by the presentation of suitable motives; a very little reflection will show that what the transgressor needs in order that he may be deterred from future transgression, is to learn, first, that transgression is unprofitable, that it costs more than it wins; 2nd, he needs to have more exalted views of the authority which he has been setting at naught; 3rd, he needs to see the excellence of the law broken by him. Now when men believe that God easily forgives them, and that a very little will suffice to turn away his displeasure, it is impossible that either of the above ends should be attained; the forgiveness which they fancy they receive appears to them very much as something they are entitled to; and the consequence is that the love of sinning is not in the least overcome by it.

The love of God cannot be comprehended without some knowledge of his holine justice and other perfections. God is lo says the Apostle John; and a loud asser heard from multitudes who wish to see love in God; but let them pause a and hear what the beloved disciple ' Herein is love, not that we loved that *he loved us and gave his So propitiation for our sins.*' God is the sense that this is the only att nature, but in the sense that the bless is supreme in his nature an him in all things. This disposition itself in his commandments which ple statement of the arrangements the happiness of the universe; an of the conditions of happiness; e the will of one whose nature is to must of necessity point out what life will tend to the promotion of and what manner of life will war well-being of the universe. God is therefore after giving this disclos conditions of happiness in his law, to invest that law with the highest possible sanctions; to represent transgression as infinitely odious, inasmuch as it is war waged against universal happiness. Now just in the degree that forgiveness is cheapened, will there be a failure in this all-important matter. The love of God comes with unspeakable power to the heart of him who knows that the holiness and justice and truth and wisdom of God interposed formidable objections in the way of forgiveness.

Sinners make light of sin; they excuse it and make it easy to themselves by carefully excluding God's view; they refuse to believe that justice has a real claim against them; any very severe punishment they regard as unjust. If a man asserts a claim against you and you think he would not be able to make good his claim in law, and afterwards informs you that he has renounced his claim, your gratitude will not be much awakened. This is a fair illustration of the way in which men commonly regard the claims of God and forgiveness. They persuade themselves that they do not deserve much in the way of punishment, and the remission of this has very little power to enthrone the will of God in their heart.

Many look upon the Cross of Christ as a scene that God suffered to be enacted that his love might be revealed and men inspired with confidence and won to paths of righteousness; but they do not regard the death of Christ as a propitiation demanded by God's law, a satisfaction for the sins of mankind. Of course they are obliged to do the greatest violence to Scripture, which from beginning to end is full of this propitiatory sacrifice; but better do that, they say, than do violence to our sense of justice and propriety. But we believe with Paul that ' the foolishness of God is wiser than men.' The Cross of Christ is foolishness to men until they experience its power; and they only experience its power when they know that the death of Christ was *the absolute*

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condition of the forgiveness they there receive; this it is that makes the Cross the power of God unto salvation. He loved me and gave himself for me; he died for me, the just for the unjust, that he might bring me to God; this is the stupendous consideration that is made, by the grace of God, effectual in emancipating the soul from the bondage of sin, and in translating it from the dominion of self-love to that of love divine.

IS HUMILITY A GOOD?

It is admitted that humility is a rare thing, that in many respects it is a commendable thing, but there is reason to believe few really propose to themselves humble. Humility is a good it disposes men to give way to to our pretensions, that we may ourse and be glorified. But the ll of selfish men, men of pro- ndividuality, tenacious of their efiant towards others; shall we selves to be trampled down by this ing? Shall we give way because ent on self-assertion? Shall we rights in a napkin out of sight, ey noisily insist on theirs? Shall the wall that others may have a th to flaunt in? Can a man afford umble man in such a world as this? e me a world full of humble and self- ouncing people, and I should be delighted forget my rights; one could afford to be ble in such society. But the world ing what it is, some very different armour rom humility is needed. If a man does not assert his rights he will soon be shoved off of the raft into the water. Who will speak for us if we do not speak for ourselves; who will fight our battles if we do not? Does not nature herself teach that one individuality must be met and held in check by another individuality? As the instincts of my neighbour are for his preservation, so are my instincts for mine. If I proceed upon the principle of non-resistance, making no account of myself and my claims, what shall I be in the estimation of men but a chicken-hearted fellow? What good will be done in the world by my joining the ranks of the pusillanimous?

This is the way that the matter presents itself to men generally. Pride is sometimes offensive, but on the whole it is thought a good thing. There are a number of commendatory epithets kept in reserve for pride, costumes by which it may appear in society as a virtue; an honest pride, a becoming pride, a virtuous pride, a noble pride. So that humility is not, as a matter of fact, in request.

Yet there is hardly anything that is more insisted on in the Gospels, as an essential feature of Christianity. He that humbleth himself shall be exalted. Blessed are the meek. Except ye become as little children ye cannot enter the kingdom of heaven. Deny thyself, take up thy cross and follow me. I am meek and lowly of heart. And so in the Old Testament: The Lord of hosts dwelleth with him that is poor and of a contrite spirit. Does this mean that God would have us to be poor-spirited creatures? But such are not the sort to face a frowning world and meet a martyr's death. Christ says, He that loveth life more than me is not worthy of me. Humility must be something very different from pusillanimity. Is it not worth while to inquire what it really is?

The Gospel sometimes requires us to walk in a way that seems to men the opposite of humility. There are many who naturally defer to the opinions of others, and are content to go with the stream; when one of these receives the Spirit of Christ, he is obliged to oppose the current, to denounce the judgments and principles by which others are governed; then shall he hear taunts like these: Ah, here is one who thinks himself competent to be the teacher of the world; he is suddenly become wiser than all his elders; we must all sit at his feet and make his opinions the rule of our lives. A profession of Christianity is thus made to look like a renunciation of humility.

We naturally connect humility with retiringness; and when we see a man earnest in speaking for Christ, throwing reserve behind his back, undeterred by the frowns or sneers of men, we fancy that there can be no humility there. Humility minds its own business and keeps in the back-ground; so it seems to us. And yet perhaps when we look carefully into the matter we shall find that unless humility had won a great victory in the heart of the man, he would not have overcome his reserve and exchanged his quiet habits for these more demonstrative measures. For it is selfishness that makes many a man shrink from publicity and from conflict; the love of ease, the dread of being remarked and criticised, unwillingness to expose his opinions to contradiction; this selfishness may be overcome by a higher selfishness; but it may also be overcome by a true humility; a discovery that one's own ease, comfort, reputation are not of so much importance as the reconciliation of men with God. There are very many who flatter themselves that in refusing to obey the injunctions of the Gospel, they are exhibiting humility; and they affect to look with astonishment at the presumption of those who set themselves in opposition to the opinions of society.

The thing is this: Christ has become more in my regard than all the world, and Christ has spoken out very positively on a great variety of subjects, and the question is, Shall I defer to men, or Shall I defer only to Christ? To men it may seem like humility that they should be deferred to; but to the Christian it must seem the very climax of presumption not to defer to Christ.

Humility relates to the estimate which we form of ourselves compared with others; of our merits, claims, rights, importance. The proud man estimates himself above others; the humble man estimates himself below others. But should not a man estimate himself at his real value? and may he not happen to be of greater real worth than others? must he be false to his own convictions? The answer to this is in the apostolic precept, Look not every man on his own things but every man also on the things of others. All our life long we have been paying an excessive attention to self; making self the monarch, and desiring that all should be tributaries. But when we come to the knowledge of Christ, self is seen in its true colours; we compare it not with other selves, but with the ideal which Christ sets before us, and so condemn it as a base and guilty usurper; and for all that is good in it honour belongs not to it but to the All-disposer. Christ having bought us for himself tells us that our rights are safe with him and we need not much concern ourselves about them; and tells us that he has invested men with claims upon us, and that we are to please him by discharging these; we are commissioners of his good-will to men, purveyors of his kindness and amity. He relieves us of the burden of our needs, the care of our future, that we may be free to study the welfare and pleasure of others, for his sake.

It thus appears that humility is intrinsically connected with love and with faith. Charity vaunteth not itself; is not puffed up, seeketh not his own, beareth all things, envieth not. And true humility may be thus distinguished from the numerous counterfeits that are abroad.

WHAT IS TRUTH?

Many good works have I showed you from my Father. (John x. 32.) Who could deny that his works were the works of God? Who could object to this statement? He humbly says, 'works that I have showed you,' as though he had drawn aside a curtain and let them see the Father working. Observe the self-possession of Jesus. Often, in similar circumstances he has enabled his servants to exhibit the same. Also, to use the same argument. They who stoned Wesley, Whitfield, and their companions thought themselves sufficiently acquainted with the truth and were irritated beyond measure when good people like themselves were 'converted,' and the necessity of the new birth demonstrated.

Is it not written in your law, I said, Ye are gods? (34.) Here upon a single word, *Elohim*, Jesus builds an argument, accompanying and riveting it with the words, The Scripture cannot be broken. This little word is of surprising import; no Jew would ever have dreamt of using it in such a connection unless constrained by a divine afflatus. They to whom the word of God came were addressed as Gods because they uttered the mind of God and men could learn His judgments from them. What then was to forbid one whom God had clothed with special sanctity and sent into the world upon an extraordinary mission from being called the Son of God, as he distinctly had been by David a thousand years before? It was surely a great mistake to stumble at the mere designation or at any other assertion of the indwelling of the Godhead, before considering how far the evidences supported such assumption.

If I do not the works of my Father, believe me not. (37.) There is no demand made in the Scripture for blind faith. No man is asked to believe without ample evidence. Christ brought his credentials with him and showed them to everybody; doing works that only an omnipotent Being could do. Nor was it ever intended that the preachers of the Gospel should be without suitable credentials. Men are not required to forsake all and follow Christ without good evidence that he is able and willing to save them to the uttermost.

Though ye believe not me, believe the works. (38.) The wisdom and holiness of God were in the teachings of Christ, and they who knew God would have no difficulty in recognizing him as the Christ of God, even apart from his miracles: but if any had not this spiritual preparation, let them receive the testimony of the works.

That ye may know and believe. (38.) To have faith is to know. A man receives a letter from his friend giving him certain information. If he doubts that the letter is from his friend, he remains without the information; if he believes it then he knows all that is told in the letter. Men know not God, the power of his anger, the glory of his love, know not Christ, the world to come, know nothing but the poor beginnings, the weak and beggarly elements of this life, because they have not faith. Thus Comtists proclaim to all the world their prodigious ignorance and expect the world to admire them for it. They only know those things that demonstrate their existence to the senses and make no demand upon faith. Yet they stultify themselves every step of the way. Without faith of some sort how can they come to the knowledge of countries not visited by them or of ancient history? In such pitiable ignorance was he once who now writes this; he does not now more assuredly know the existence of his own body than he does the perfections of God, the blessedness of the saints in light, the woe treasured up for unbelievers, nor does he need that angels

should come from heaven to strengthen his conviction regarding the things unseen and eternal, the grand realities without which this poor life of ours is but a contemptible and treacherous shadow.

The Father is in me and I in him. (38.) There is none good save one, that is, God. Christ is the good Shepherd because the Father is in him. His works, his words are the works and words of the Father. The revelation that Christ is sent of God prepares the way for the revelation that he is the Son of God; the revelation of his Sonship prepares the way for the supreme truth that the fulness of the Godhead is in him. We may be attracted to the Lord Jesus before we understand fully that the character which has such a charm for us is the very character of God. Blessed are they who have mastered the great truth that the Father is in Christ and he is in the Father. Mastered it? It still soars above them, blessing them anew each day.

This sickness is not unto death. (xi. 4). He that believeth not makes God a liar. When word came to the disciples that Lazarus had actually died, when they came and found that he had been buried some days, what would they think of the positive statement made by Jesus that the sickness was not unto death? Let us suppose that that statement had reached the ears of others, not believers, how manifest would it be to them that Jesus had said what was not true. Facts cannot lie, we are told; Lazarus is actually dead and buried; and this man whom you call a prophet distinctly said that he would not die; how foolish to put confidence in the word of such a one. What answer could the disciples make to such remarks? How could their own faith abide with such a terrible conflict between the word of Christ and the undeniable facts? But they who had faith found such support as their faith needed; for Christ said unto them: Lazarus is dead; I go to awake him out of his sleep. How many there are now who are perfectly persuaded that there is such a contradiction; their unbelief leaves them ignorant of the missing link between the promise and its fulfilment. Death is not death when Christ's word goes with the dying one; for that word has power to bring the departed one back to the light of day.

But for the glory of God, that the Son of God might be glorified thereby. (4.) It is for the glory of God that the Son of God should be glorified. That which is for the glory of God is for the good of men; and men will always mistake their true interests, will spend their strength for nought and their labour in vain, so long as they seek not the glory of God. This is the grand secret of the world's regeneration, and the wise men of this day are just as far from perceiving it as their forefathers were. The sickness and temporary death of Lazarus were with a view to such a manifestation of the divine love as should carry balm and consolation to thousands of mourning families in all ages, and all this because there was one there who sought purely and simply the glory of God.

If a man walk in the day he stumbleth not. (9.) The light of God shines on the path of him whose will it is to do the will of God: if he gets out of this path he will find himself in darkness and in danger; in that path he is safe. The meaning is this: There would be danger of stoning if Jesus and his disciples went to Jerusalem without the light of God upon their path; if they went there in the providence of God all should be right. In the will of God there is a time for every thing, and in that time it must be done, otherwise there will be loss and confusion.

To the intent ye may believe. (15.) It was a trial to the loving heart of Jesus to disappoint so terribly the hearts of those he loved at Bethany; but the most important thing in all humanity was that the faith of his disciples should be strengthened against the tremendous strain that was to be put upon it in the days of his crucifixion and burial. Blessed are they whose suffering is made to minister to the faith of others. Let us learn from this of what unspeakable importance it is that faith should be increased. When we look at the promises is it not evident that there are prizes offered to faith greater than any, greater than all that have been yet appropriated by faith. Who is he that overcometh but he that believeth that Jesus is the Son of God? To him that overcometh and keepeth my works unto the end, will I give power over the nations and he shall break them in pieces like a potter's vessel. The whole creation groaneth and travaileth under the burden of sin, waiting for an appropriating faith. When the Son of Man cometh shall he find faith on the earth? Why are faith and the coming of the Son of Man thus put over against each other, as though faith only could open the door for him to enter in? All things are possible to him that believeth. The bride must make herself ready that the bridegroom may come; and faith, true faith, a fully-appropriating faith is her preparation. Of course should the needed faith be given it will be tested, subjected no one can say to what ordeals, and they who have it will be made like unto Christ in processes of humiliation and seeming rejection before the day of recognition bursts upon them and upon the world.

Epitome of News.

Saturday, April 15, 1871.

—A small expedition under Captain Lowndes has left Moulmain to open up communication with China, overland.

—The statement as to an application said to have been made by H. H. Aga Khan to H. E. the Governor for permission to allow the Moguls to carry taboots beyond their private grounds on the occasion of the Mohurrum is contradicted.

—*Pall Mall Gazette*: "Our readers may have been surprised to hear of the latest Russian ukase forbidding Jews in Poland to wear their usual long gowns, national caps, and ringlets. Not only is the national Jewish costume entirely forbidden —except of priests while engaged in their sacerdotal duties—but even distinct prescriptions are added respecting the costume to be substituted, which must be orthodox Russian—viz., a long coat covering the knees and loose trowsers worn inside the the boots. Free Jews are generously not compelled to wear the Russian servants' dress. If they prefer the modern—or, as the ukase has it, 'German'—style, they must not grow a beard, but shave their chins quite bare. Cases of disobedience are threatened with imprisonment for an uncertain length of time. Jewesses experience still more severe treatment, being without exception interdicted the continuance of the old costume and the fashion of wearing ribbons in their hair. They must cover their hair with caps or bonnets, and only such as are bald or suffer from diseases of the skin are allowed the use of perukes. In other cases the practice of shaving the head is expressly forbidden, and the police are empowered at any time to examine Jewesses at to whether they wear their own hair or false ringlets. The penalty imposed upon any breach of this commandment is limited to five roubles."

—There are ten million acres of waste lands in the United Kingdom. A writer in the *Christian* asks why the destitute of London could not be employed in the recovery of these lands to culture. England spent 100 millions on the war with Russia which yielded nothing. If half this amount were spent on the waste lands they would repay it with interest in a few years.

—St. Xavier's College on the Esplanade has at present 529 students, of whom 98 are Hindoos, 42 are Parsees, 20 Protestants, and 11 Mahomedans, the remainder being Portuguese.

Monday, April 17.

—The *Guardian* says the memorial from the clergy to the bishops against the Purchas judgment has already received 4,000 signatures.

—The population of the city of New York, as determined by a second census last year, is 942,252.

—A recent communication of the U. S. Consul at St. Helena, states that the white ants are rapidly destroying everything upon it. No wood but teak, and sometimes not even that, escapes their ravages: and numbers of houses in Jamestown have been fairly gutted by them—doors, windows, sashes, floors and roofs all being eaten up, leaving nothing but the bare walls.

—*Overland Mail*, March 24th: The marriage of the Princess Louise with the Marquis of Lorne took place at George's Chapel, Windsor, on March 21. Throughout the United Kingdom the liveliest interest has been manifested in the event.

Grave difficulties have arisen at Paris. An attempt to take the positions held by the National Guards resulted in the fraternisation of the troops with the insurgents. Officers upon ordering their soldiers to fire were struck down. Generals Lecomte and Thomas were subjected to a mock trial and shot. General Félix Raphael has also been executed. The Government and the foreign Ambassadors have left Paris for Versailles. The whole of the capital to the north of the Seine is in the hands of the National Guards estimated at 150,000. About 60,000 troops have been collected at Versailles to defend the Government. A Central Committee, calling itself the Government of France, meets at the Hôtel de Ville. M. Assi, chief of the Creuzot riots, is a prominent member. The National Assembly has met at Versailles and is greatly agitated. The members of the Right are for firm measures. M. Thiers declares that he will not send an armed force to Paris. The rebels in the capital have obtained money from Messrs. Rothschild and the Bank of France, and threaten to march on Versailles. General Chanzy is a prisoner in Paris. M. Rouher has been arrested at Boulogne, and narrowly escaped assassination by the mob.—The Ex-Emperor of the French has arrived in England, and has been enthusiastically welcomed.—The Emperor of Germany has triumphantly entered Berlin, where there have been illuminations and great public rejoicings. The Emperor opened the Reichstag in person on March 21, and spoke of the realisation of a glorious and lasting peace. Bismarck has been promoted to the Prince, and Count Moltke has received the Cross of the Order of the Iron Cross. A shock of earthquake was experienced [illegible] of England on March 18.—Sir William [illegible] elevation to the Peerage is gazetted, the title of Baron Sandhurst; and Bulwer becomes Baron Dalling and [illegible] Amongst the deaths recorded this week of Breadalban; Dowager Lady Clint[illegible] Admiral Pearse; Professor De Morga[illegible] Col. G. Price, Bengal Retired List; In[illegible] Hosps. W. Austin, late 97th Regt.; Mr[illegible] bers and Mr. D. N. Chambers, pu[illegible] Edinburgh; and Mr. Bishop, of Bond S[illegible]

Once more it is the fate of Paris [illegible] theatre of civil war. The scene so often [illegible] in Paris, of the troops fraternising with t[illegible] (as the insurgents are termed), has been [illegible] and the Government have found themselves [illegible] prived of the means by which they hoped to estab[illegible] order. At an early hour on Saturday morni[illegible] last detachments of troops were sent to occ[illegible] Montmartre and reduce to obedience the Nati[illegible] Guards, who, in contravention of their loyalty [illegible] citizens and their discipline as soldiers, presume[illegible] to dictate to the authorities. It would appear that they succeeded, without resistance, in gaining possession of several pieces of cannon and many prisoners. A few hours later, however, nine battalions of the National Guard of Montmartre and Belleville arrived, accompanied with soldiers of the line, and released the prisoners and retook the cannon without any resistance on the part of those who had them in custody. General Vinoy had placed a cordon of troops around Montmartre, and planted mitrailleuses commanding the hill, but in a short space of time the troops fraternised with their opponents, and the mitrailleuses were drawn on one side. Each battalion of National Guards and regulars as it approached the hill was called upon by the crowd to reverse muskets, and this request, it is said, was invariably complied with. The soldiers deserted their posts, distributed their chassepots and cartridges, and permitted their cannon to be carried off. Towards noon several other battalions of the National Guard proceeded to Montmartre with their muskets reversed, and at midday the entire district was in undisputed possession of the insurgents. Towards evening the authorities removed the troops from the districts in possession of the insurgents, and withdrew to the left bank of the Seine, leaving to the National Guard the task of restoring order. Meanwhile, however, a crime recalling the worst days of the Reign of Terror, was being enacted at Montmartre. Two Generals, Lecomte and Clément Thomas, who had been virtually made prisoners by their own soldiers, were subjected to a mock trial by the Revolutionary Committee, sentenced to death, and immediately shot. General Chanzy also fell into the hands of the insurgents, but has been released. A rumour that General Félix Raphael had been assassinated by the mob has gained some currency.

A great moral demonstration was made on Wednesday by the Party of Order. They collected at one o'clock in the Place de l'Opéra, and moved in a dense mass down the Rue de la Paix. Forcing back the first line of National Guards they pressed steadily down to the entrance of the Place Vendôme, where they were opposed by a double line of the 9th and 209th battalions, from Belleville and Montmartre. The crowd was composed of the most respectable class in Paris, and was entirely unarmed. Some of the National Guards threw the butts of their rifles in the air. Apparently afraid of this disposition to fraternise, the order was suddenly and unexpectedly given to

fire. A volley was fired into the unarmed multitude, and instantly the street was strewn with dead and dying; the unfortunate people fled back up the Rue de la Paix, along the Rue Neuve des Petits Champs and the Rue des Capucines, under a withering and pitiless fire, which continued several moments. Persons venturing out to pick up the wounded, with which the pavements were strewn, were mercilessly fired upon, and for some time it was unsafe to appear in the streets opening from the Place Vendôme. Cannon were pointed down the streets which led into it, and persons showing themselves at the windows were fired at. All the shops were immediately closed, and the panic soon became widespread and general. The [illegible]urgeoisie and Party of Order, who had thus [illegible]n wantonly slaughtered while totally defence[illegible]shed for their arms, giving as a rendezvous [illegible]e of the First Arrondissement, in the [illegible]Germain l'Auxerrois.

[illegible]e-witnesses of the murder of the two [illegible] who themselves narrowly escaped a [illegible]e, related the details of the crime to the [illegible]lent of the *Daily News*. These two [illegible] were members of the Belgian Ambulance [illegible]d wore a queer-shaped hat, customary in [illegible]ulance service, called a casserolle, but [illegible]nfortunately, resembles very closely the [illegible]s of the new Paris police. The infuriated [illegible]s pounced on them, and carried them off [illegible]use in the Rue des Rosiers, were the [illegible] Committee sit. On all sides the mob [illegible] that they must be shot, and that without [illegible] there was no time for trials. Of course [illegible]otested their innocence loudly; but still [illegible]ere kept prisoners for several hours.

[illegible]ile they were waiting till some one should [illegible]e as to their fate, Generals Lecomte and Clé[illegible]t Thomas were brought in. The members of [illegible]Committee present insisted that the generals [illegible]ld not be shot; but, notwithstanding this [illegible]tion, some National Guards, some Mobiles, [illegible] some troops of the line dragged the generals [illegible]nstairs into a little garden, kicking them and [illegible]tting them. Quick work was made of the exe[illegible]ion. It was all done in a few minutes. General [illegible]ément Thomas was first collared; a few words [illegible]assed, and then he was pushed a few steps back against a wall. The brutes crowded round him about a couple of yard's distant, and not raising their guns to fire from the shoulder, but firing wildly from the hip, they gave him shot after shot until at last he fell. The old general held his hat in his hand, and received his death bravely. He was not killed at once with a volley. First he received one shot, and shook as he received it, but he remained upright. Then there was another shot, and another convulsion of the fine old man's frame, but still he was erect. And so shot, after shot was given, until the general at last fell forward hat in hand. One account states that fifteen shots were fired, but all did not take effect.

Then came General Lecomte's turn and death came to him more speedily. He was pushed against a wall, he received two or three shots, and his fall was peculiar. He threw up his hands, and plunged head foremost on the ground as if he were taking a header in the sea.

The Belgians were identified and released.

The news from Paris this morning is of the most alarming nature. The National Assembly at Versailles has issued a proclamation to the people and the army declaring that France repudiates with indignation the crime which has been committed, and would not be directed by a factious minority. The proclamation concludes with an appeal to the people to rally round the Assembly, as their own work, and the symbol of hope and safety.

A proclamation has been issued by the Mayors of Paris, appealing to the people to be as united as they were during the siege. Their wishes had been submitted to the National Assembly, and had been acceded to by a unanimous vote. It was the duty of all good citizens, therefore, to disregard the appeal made to them without authority and without right. In addition to the Mayors, the Deputies of Paris also signed this proclamation.

The *Rappel* announces the death of M. Charles Hugo on Monday evening, at Bordeaux. He breakfasted in good spirits with his father and Louis Blanc. In the evening Victor Hugo gave a farewell dinner to his friends, and Charles Hugo took a *fiacre* to the *café*. When the door was opened he was found dead of congestion and hemorrhage.

—Mr. Monteath, Director General of the Post in India, announces that he is about to propose to Government a reduction of the Newspaper rate to one half anna, without changing the limit of weight.

—The Mohurrum was celebrated with fighting and wounding at Jubbulpore.

—The ice-supply having failed, the Girgaum Ice Factory is to be worked again.

—*Bombay Gazette*: "It is stated that on the day of the marriage of H. H. Mulharao of Baroda about a hundred and twenty other marriages were celebrated, the expenses of the brides being borne by him."

"Bhow Scindhia, Dewan and favourite of the late Khunderao Gaekwar, is still imprisoned, and gets nine pice daily for his diet."

"It is expected that by next November the Mont Cenis tunnel will be employed for traffic between Italy and France instead of the centre rail line."

"The Hon. Mr. Seward and party left on Saturday afternoon in a Government steam tug for Goa."

"Sub-Engineer Adam Colquhoun, who was last week found guilty of fraud, bribery, and falsification of accounts, has been sentenced by Mr. F. S. Child, Sessions Judge of Tinnevelly, to five years' rigorous imprisonment, and a fine of Rs. 25,000. Ragavachary, the contractor, who was also found guilty of the same offences, has been sentenced to two years' simple imprisonment, and Rs. 25,000 fine."

—*Indian Mirror*: "There has been for some time great difficulty in duly providing for the wives and children of Brahmo Missionaries. It is perhaps generally known that our Missionaries do not receive any fixed monthly allowance in the shape of remuneration for their labours. They do their work without any prospects of pay; but our church, as a matter of duty, feeds them and clothes them. They are contented to get their daily meals at the Mission House or elsewhere. But as their wives are not Missionaries they cannot be expected to live on the principle—take no thought for the morrow; nor is it proper to allow them to live in a rich style. It has therefore been decided to give fixed monthly allowances to the wives of the Missionaries, proportionate to their wants and requirements, while the Missionaries will be supported according to the old system."

Tuesday, April 18.

—*Bombay Gazette*: "The duty of overcoming Paris is one that weighs like a decree of fate on the Assembly, or the Executive it has chosen, for if the Assembly and its leaders do not subdue Paris, Paris will subdue the Assembly, and Government by Revolutionary Force will be established in France. One of two powers contending—the nation or the capital—must eat up the other. Judging from the temper of each and the necessities of their position, there is no alternative. Considering that the nation and its capital have now been face to face for six weeks, Europe may well look on and wonder which will be the vanquished. The mistake of the National Government was that it did not secure possession of Paris, and of the arms and munitions in Paris, before the Germans were got rid of. The tenderness displayed towards the capital has led to the horrible calamity now impending. M. Thiers is certainly pursued by misfortune. He, more than any one man, was the cause of the war. He, more than any one man, was the founder of the Fortifications. He had to wind up the war by signing a peace which struck at the roots of his cherished dreams; and now his own fortifications have been seized and are used to keep the National Government of which he is the head out of the national capital. It seems to be his 'mission' to undo his own work, for French shot and shell are battering the constructions of his own engineers. We can call to mind no war which ended in a similar catastrophe; we can remember no statesman who has occupied a like position. Like the French cripple, M. Thiers may well exclaim, *Mais, moi, je suis unique !*"

—The Report of the Indo-British Institution read last Friday, shows that 28 boys and 25 girls were supported there last year, partly or wholly. The subscriptions and church collections were considerably less than in 1869. Mr. W. H. Guest has charge of the boys' school. Three of the girls have been found occupation as teachers in different day schools, continuing to reside in the Institution, but paying for their own board. There is talk of having a press in connection with this Institution.

—*Daily News*: "A man was committed for trial by Mr. Partridge for stealing a large quantity of human hair from on board the *Dolphin* steamer. It appears that this precious cargo had been shipped from Germany, and was of peculiar softness. One of the cases had been opened, and such was the value of the freight that the quantity abstracted was worth more than a hundred pounds, according to the market price of the commodity. The merchant who dealt in the ware stated that he could easily distinguish it from the English, French, or Dutch article, and that its colour alone would testify to its German origin. From this we may assume that the fashion of blonde tresses still continues amongst us; and, indeed we have ocular demonstration of the fact in every promenade and place of polite resort."

—*Telegraph*, describing the marriage of the Princess Louise: "They kneel together, man and wife, to receive new warnings and benedictions; and as they rise the sonorous waves of the organ peal again into the air a tender and pathetic but most royal musical blessing of Beethoven, admirably rendered by Dr. Elvey, and more expressive of the thoughts and prayers of those witnessing the spectacle than any words could well be. The voices of the Queen's choristers mingle with the organ with admirable effect. The exhortation is read by the Bishop of Winchester. Soon the ceremony is concluded, and Her Majesty, drawing the Princess to her bosom kisses her with motherly fervour upon the fair cheek. The thrice-and-four-times fortunate marquis—no longer having any cause to fear that the chancel door would never open, or that his Princess would be wafted away by envious enchanters—is at this moment just a little in the clouds; as who would not be standing in his proud place? But Gold Stick-in-Waiting, not being engaged himself in the act of marrying a beautiful Princess of England, is naturally more alive to the exigency of the moment, and whispers a word to the happy bridegroom. He turns with quick, glad gesture, and bending low, till his knee touches the ground, reverently kisses the extended hand of the Queen. Then turning round, and preceded still by the dazzling indescribable heralds—those human birds of Paradise—the happy pair lead the way down the crimson pathway; the Princess linking her hand with a quick readiness upon the arm of her young husband. The Queen and the heir-apparent come after the wedded couple, the Duke of Saxe-Coburg, in his uniform of white and steel, but newly arrived from the terrible fields of war, keeping his place close by Her Majesty."

Wednesday, April 19.

—The following interesting notice of the Wynd Church, Glasgow, and its offshoots, is by Dr. Buchanan, and was read at a recent meeting in Glasgow: "When the church was opened in 1854, and placed under the ministry of my esteemed friend Mr. MacColl, it began its career with 101 communicants—the fruit of much mission labour previously expended in the district. And what has been its history since? The Wynd Church, as the Presbytery knows, is a comparatively small church, containing only about 580 sittings. Mr. MacColl continued in it till 1860. For a considerable period before, it had been filled to overflowing; and accordingly with great energy he had set himself to the erection of an additional church in the same neighbourhood. I allude, of course, to the Bridgegate Church, where he still ministers to a large and flourishing congregation, having nearly 750 members. Meanwhile, in the same year, 1860, his place in the Wynd Church was supplied by the settlement of Mr. Howie. In less than four years, the Wynd Church, which, at the date of Mr. Howie's ordination, contained 110 members, was again as full as ever. Accordingly, in 1864, Mr. Howie, who had meanwhile obtained from Christian sympathisers in the work the means of building Trinity Church—a Church twice as large as that of the Wynd, was transferred to Trinity Church, taking with him about 430 of the members of the Wynd Church. In Trinity Church he has now a membership of 1,100. The same year, 1864, which saw Mr. Howie translated to Trinity Church, saw Mr. Wells ordained as his successor in the Wynd Church. Beginning with only 152 communicants, their number rapidly increased, and the church so rapidly filled, that in two years the necessity had again arrived of making provision for the overflow. Another additional church, that of the Barony, was accordingly set on foot; and to that new, large, and handsome church at the Townhead—an immensely populous and most necessitous district—Mr. Wells was removed in the month of November 1869. In that church, Mr. Wells is now at the head of a congregation of about 700 communicants, and is carrying on, as we all know, most abundant and successful labours. But meanwhile the Wynd Church had found a new minister in the person of our friend and brother, Mr. Riddell, who was settled in it in October 1868. Nor has Mr. Riddell been one whit less successful than any of his admirable prede-

cessors. It is only two years and a half since his settlement, and already he is here to-day to tell us that the Wynd bees are beginning to hang out at the hive's mouth and to give note by their increasing hum and stir, that the old process will soon have to be repeated. The membership was 98 when he came. It is now 445; and by the time the new church shall have been completed, the time will fully come for a fourth swarm from our marvellously prolific Wynd Church. This surely is something like the wonderful blessing of which Scripture tells, when it speaks of a little one becoming a thousand, and a small one a strong nation. The rank and file of the congregation glady allow themselves to be told off as volunteers to go forth with their minister to each new enterprise for the extension of Christ's kingdom in the city. But the staff of the regiment remains on the old ground, and addresses itself, with the skill and resoluteness of veteran Christian soldiers, to repair the breach and to build up the walls to their former height and strength. And I am thoroughly convinced that this is the grand secret of the success of the Wynd Mission—a secret which reads a great lesson to all who have a similar work in hand. To set down a minister, all alone by himself, in some spiritually destitute and sunken locality of a large city, is to bury him alive. To send him forth, on the other hand, like one of these Wynd ministers—not only full of experience, but surrounded with a multitude of fellow-workers, as much interested in the success of the movement as himself—is to make success, under God, all but certain and inevitable."

Mr. Wells, of the Free Barony Church, said—The Wynd Church, like the sister churches, is thoroughly territorial. It seeks to saturate with Christian influences a well-defined and manageable territory around the church, and care is taken to send a Christian visitor at least once a week into every open door in the locality. The missionary is backed by 138 visitors, each having ten or twelve families in his district, while 42 office-bearers and members are in the habit of conducting district prayer meetings. I believe that it has been their steadfast endeavour not to get up, but rather to get down to the lowest stratum, and that, true to the Home Mission standard, they have put the last first, and esteemed that to be the highest sphere which is among the lowest. Within the last year, 37 people from the Wynd district have been received into church fellowship.

Thursday, April 20.

—The Hon. Mr. Seward, when in the Punjaub, is said to have been told by a district officer that under a Native *raj*, a husbandman pays six rupees where our Government would only take two. We fear, however, that some of them would more willingly pay the six rupees to a Native Prince than two to an English collector.

—*Times of India;* Rajkote: "A young man of Brahmin caste, who is believed to be about 17 or 18 years of age, and who was in the Mission School here for nearly six years, applied some time since to the Rev. Mr. Gillespie for permission to be admitted a candidate for baptism. The Rev. gentleman explained the nature of the step the youth was wishful to take, and urged him carefully to reflect upon the matter before declaring himself a Christian. He took this advice; and subsequently presented himself again to Mr. Gillespie, stating that he had accepted Christianity as the guide of his life, and begged now to be admitted a candidate for baptism; whereupon Mr. Gillespie admitted him into the Mission House.

"The friends of the lad having become aware of this, congregated thereabouts, and endeavoured to prejudice the youth's mind against the step he was about to take. As, however, he was firm and determined, his mother and other friends on Saturday last applied to the native magistrate for a summons against Mr. Gillespie on a charge of kidnapping the youth. The summons having been issued, Mr. Gillespie read it, and endorsed on it that he did not think he was amenable to a native magistrate's court; thereupon Cristnajee Luximon, the magistrate, sent the bazaar chowdry with a warrant to compel Mr. Gillespie's attendance at court; he appeared, but remonstrated against the proceeding. He was, however, fined in the sum of Rs. 10, and treated not in the most gentlemanly manner by the magistrate, who proceeded to hear the case. From the proceedings, it would appear that none of the witnesses could state the actual age of the convert, nor could they produce any written evidence to prove it; all they said was, that the lad was born in the year the late Gondul Chief was married, which is about 18 years ago. On that simple assertion the magistrate directed the convert to join his mother, and threatened to punish him if he left her and went to the Mission House, inasmuch as he was not his own master, and was incapable of thinking and acting for himself.

"The youth then offered to give in his deposition regarding his age, when he was threatened by both the magistrate and his mother's vakeel; notwithstanding which, he maintained that he was perfectly capable of thinking and acting for himself, and that he was resolved to embrace the Christian religion, even at the risk of being sent to jail. The magistrate gave no heed to the young man's remonstrances, and compelled him to rejoin his mother. Mr. Gillespie protested at such a course being adopted, when he was threatened by the magistrate to be punished; Mr. Gillespie, therefore, thought it prudent quietly to withdraw. Mr. Gillespie contemplates appealing against this decision."

—Same; Kurrachee: "One of the subordinate officers of the Scinde Railway—named James Ronaldson, was spending the evening with a friend at the Traveller's Bungalow. After dinner he called for his carriage, and as he attempted to step into it, the horse—a frisky brute—started off. The poor man's legs somehow got entangled in one of the wheels, and he was dragged to some distance." He lingered a few days and died.

—*Bombay Gazette*: "When through traffic is established between Bombay and Madras, which it is expected will be on the 1st of next month, it will be possible to travel continuously by rail over 20 degrees of latitude, from Beypore to Lahore, a distance of 2,700 miles, as may be seen from the following statement of distances published by the *Madras Times*:—From Beypore to Madras the distance is 400 miles; from Madras to Bombay, 750; from Bombay to Delhi viâ Jubbulpore, 1,250; and from Delhi to Lahore, 300. The Pacific railroad is, however, longer than this by 800 miles."

—H. E. the Governor has been killing lions in the Geer, another party has killed bison near Toongar, and another has killed five tigers and a hyena near Joowar.

—*Bombay Gazette*, noticing the death of Mr. Rustomjee H. Wadia: "The relatives of the deceased gentleman being in extensive business with the United States of America, requested him to proceed thither to further their interests. Accordingly he went to New York, and spent eighteen months at Boston, Providence, &c. On his return home, after revisiting England, he passed through Switzerland, the Tyrol, Florence, Venice, and other parts of Southern Europe. Thus after an absence of six years, he returned to Bombay, a thorough scholar, an accomplished gentleman, with considerable experience of business, and joined his uncles in their well-known firm of Dossabhoy Merwanjee & Co. Shortly after his return, Bombay was overtaken by a commercial disaster from the effects of which it has as yet scarcely recovered. This, together with the successive deaths of three uncles within a short period of time, had such an effect on his health, that he was deprived of the opportunity of showing his talents to any advantage. The introduction of kerosine oil and lights in Bombay is owing to his persevering efforts alone, and his firm are now the principal importers of that oil. For the last two years he had been suffering from severe consumption, and though every medical aid was afforded, he succumbed to the malady."

Friday, April 21.

—The Hon. Mr. Seward only spent about 24 hours at Goa. He was entertained at dinner last evening by the members of the Byculla Club.

—Deaths last week, 354.

—*Bombay Gazette:* "On Wednesday evening, about half-past 7 o'clock, a murder was perpetrated in the first Coomarwada Street. The perpetrator of the crime is a Pathan Mussulman, by name Ibrahim Shahboodin, *alias* Ibboo, and the victim was also a Pathan by caste, and named Emam Khan Hoossein Khan. It appears that on the evening in question deceased was sitting on a wooden bench on the veranda of his house, situated in the above-named street. At this time the murderer went into the deceased's room without saying a word to him. The latter asked Ibboo (the murderer) 'Who are you, and why do you enter my house?' Ibboo replied, 'I am going to take my clothes.' Deceased said, 'Your clothes are not here.' Upon this the murderer came out of the room, rushed at the deceased, and struck him three times with a knife. Deceased tried to get up from the bench, but before he could do so, he died on the spot. One Jumalkhan and an old man named Noor Mahomed ran at and caught hold of Ibboo with a knife in his hand, and subsequently made him over to the police. They both were wounded, one in the armpit and side of the chest, and the other in his fingers. It appeared that some enmity existed between deceased and Ibboo on account of a woman who used frequently to visit both of them."

—Pondicherry, in great excitement, is electing a Deputy for the National Assembly. Our Native journals will probably take note of this.

—Mr. Sharman is being tried again on additional charges.

—*Times of India:* We hear with regret of the death, between Bombay and Aden, of Major-General A. Broome, C.S.I., Controller-General of Militar[illegible] Expenditure, Calcutta.

—The *Pioneer* hears that Lieut. H. Fa[illegible] formerly of Bombay, has been killed in [illegible] Africa, on the Shiri river, by natives.

—*Times of India:* "An insane soldier [illegible] Deolalee Depôt, who was to have gone to [illegible] in H. M.'s I. T. S. *Euphrates* yesterday, [illegible] throat with a razor on board that ship [illegible] nesday night, and died almost immediate[illegible]

—*Home Paper*: "Mr. J. A. Froude a[illegible] the students of St. Andrew's University [illegible] 17th instant, on the subject of Calvinism [illegible] were, Mr. Froude declared at the outset, [illegible] possible fundamental religions—that whic[illegible] the moral nature of man, and took the [illegible] moral commandments; and that which g[illegible] of the observation of mental energies, and [illegible] in the external universe. After a leng[illegible] planation of his meaning Mr. Froude sa[illegible] vinism was the spirit which has appeare[illegible] reappeared, and which must appear again [illegible] time, unless God be a delusion, and man [illegible] beasts that perish. For it was that inflashing [illegible] the conscience which revealed the nature [illegible] origin of the laws by which mankind are gover[illegible] —laws which exist whether we acknowledge [illegible] deny them, laws which will tend to our wea[illegible] woe, according to the attitude in which we ple[illegible] to place ourselves towards them; they are inher[illegible] like the laws of gravity in the nature of things [illegible] not made, but to be discerned and obeyed by us a[illegible] our everlasting peril."

—Four planets are now visible at 7 P.M., Mercury, Venus, Jupiter, Mars.

Miscellany.

The *Athenæum* on Darwin's *Descent of Man and Selection in Relation to Sex*: "In the four chapters on birds, a great number of curious observations are accumulated, such as that even the most pugnacious and best armed males rarely or never depend for success solely on their power to drive away or kill their rivals, but have special means for charming the female. The power of song, the emission of strange cries, or other curiously diversified means of producing various sounds, are notable accompaniments of ornithological courtship. Many birds, indeed, endeavour to charm the females by love-dances, or antics, performed on the ground or in the air, and sometimes at prepared places; while ornaments of many kinds, the most brilliant tints, combs and wattles, beautiful plumes, and elongated feathers and top-knots are common attractions. But allowing this to be true and pleasing, it cannot be a general ornithic law, since ugly birds, like rooks and vultures, court as successfully as beautiful birds. If weapons for battle, organs for producing sound, or any kind of ornaments, and bright and conspicuous colours, have, as Mr. Darwin assumes, generally been acquired by the male through variation and sexual selection, and have been transmitted in various ways according to the laws of inheritance, then unsightly birds ought to have improved in the like ratio, and either there ought to be no ugly birds at all, or they ought to be observably improving in beauty of plumage, in song, and in all attractiveness to their mates.

Numerous highly amusing particulars are given respecting birds, their feathers, their taste for the beautiful, and their courtship. What chances of acceptance and what charms the sexes respectively have are fully detailed; and it is singular to note that cocks and hens strikingly resemble men and women in amatory affairs. In fact, there are preferences and antipathies, propriety and profligacy, monogamy and polygamy amongst birds as amongst ourselves. The birds are more human than the mammals, for amongst the latter the male

wins the female much more through the law of battle than by the display of his charms, as the bird does. The law of battle for possession of the female prevails through the whole great class of mammals.

The primary and secondary sexual characteristics of mammals are specified; and it seems that the law of equal transmission of the characters of both sexes, as concerns colour and other ornaments, has prevailed far more extensively with mammals than with birds; while in regard to weapons, such as horns and tusks, these have often been transmitted exclusively or in a much higher degree to the male than to the female. Their absence in females, by hypothesis, is the result of the form of inheritance which has prevailed.

Amongst mankind, sexual differences are greater than in most species of Quadrumana, though not so great as in some. The law of battle remains only with barbarous nations; amongst the civilized the competition assumes a different form. 'The [illegible] human male progenitors of man, and men in [illegible] state, have struggled together during [illegible] nerations for the possession of the [illegible] of those characteristics of the sexes which [illegible] been regarded, Mr. Darwin reduces to the [illegible] of derivation by sexual selection. One may [illegible] stanced: 'Absence of hair on the body is, [illegible] certain extent, a secondary sexual character; [illegible] in all parts of the world women are less hairy [illegible] n men. Therefore, we may reasonally suspect [illegible] at this is a character which has been gained [illegible] rough sexual selection.' The subsequent reasoning on female hairlessness is certainly as weak as any in the volume: 'We know that the faces of several species of monkeys, and large surfaces at the posterior end of the body in other species, have been denuded of hair; and this we may safely attribute to sexual selection; for these surfaces are not only vividly coloured, but sometimes, as with the male mandrill and female rhesus, much more vidly in the one sex than the other.' The author [illegible] en proceeds to infer that our female semi-human progenitors were probably first partially divested of hair, and that, as they gradually acquired this new character of nudity, they transmitted it in an almost equal degree to their young offspring of both sexes. 'There is nothing surprising in a partial loss of hair having been esteemed as ornamental by the ape-like progenitors of man; for we have seen that with animals of kinds innumerable strange characters have been thus esteemed, and have consequently been modified, through sexual selection.'

With any one who accepts this as a sufficient, or even probable, explanation, it would be useless to reason. Curiously, too, Mr. Wallace, the supporter, if not the originator, of natural selection, actually regards the hairless condition of the skin as a proof 'that some intelligent power has guided or determined the development of man.'

We have given such a draft of Mr. Darwin's plan, and such specimens of his arguments, as our present limits will allow, and while we differ from him in many things, we certainly agree with him in this one: 'The views here advanced, on the part which sexual selection has played in the history of man, want scientific precision. He who does not admit this agency in the case of the lower animals will properly disregard all that I have written in the later chapters on man.' We have given several hours of careful attention to this topic, as well as several hours to other topics in these two volumes, and we cannot refrain from an expression of regret that so vain a parade should have been made of the presumed effects of sexual selection. Our impression is, that the exaggeration is great, and that the lack of soundness and coherence in the arguments is manifest. Many of the statements are true enough, but they are not necessarily constituents of the hypothesis, nor do they really support it. Other statements we should unequivocally deny, and then we should redistribute the facts alleged to their original places, or re-arrange them into quite a different edifice, and on a very different foundation."

—From an address by Mrs. Josephine E. Butler, on the Duty of Women, in relation to the great Social Evil and recent Legislation: "You remember that when Joshua entered on his first difficult campaign among the giants of Canaan, he was in doubt, he trembled, and feared, and questioned, like any other man: And you remember how it came to pass that when, in the silent night, he was by the river Jordan, in secret prayer, no doubt, a vision stood before him of a warrior, armed; and in fear and doubt Joshua inquired whether the warrior was come for him or for the foe, and the angel of the Everlasting Covenant (for it was he) replied, 'Nay, but as Captain of the Hosts of the Lord am I now come.' And Joshua fell on his face and worshipped. Doubt vanished for ever,—and, strong in that warrior's presence, he conquered. When, equally sure of the presence of the Captain of the Lord's hosts in *our* battle, we shall not fight 'as those who fight uncertainly, nor as those who beat the air.' * * *

There are many tragical histories recorded in the Old Testament, that true mirror of the faith and the righteousness, but also of the depravity of man. Few are more tragical than that story in the Book of Judges of the wayfaring Levite who halted at Gibeah of Benjamin, and lodged there with the woman, his companion. We read with a shudder the ghastly details—the clamouring of the sons of Belial round the door, the suspense, the parley, till, in the cowardice of self-defence, the man brings out that helpless woman, and casts her among the hellish horrors of that awful night. 'All night, until the morning,' she endured, 'until the day began to spring. Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light. And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman was fallen down at the door of the house, and her hands were upon the threshold. And he said unto her, Up and let us be going. But none answered.' She was dead.

Christian friends,—there is a weak and prostrate figure lying at our door; to this door she turns for help, though it be but in her dying fall; her hands are upon the threshold—dead hands flung forward in mute and terrible appeal to the God above, who, looking down from heaven, sees not that prostrate form alone, but on the one side the powers of hell, on the other, in their safe dwelling-place, the selfish sleepers to whom the pale cold hands appeal in vain. The night is far spent; throughout the world's long night the fate of the Levite's concubine has been outcast woman's fate; cast forth in answer to the clamorous cries of insatiable human lusts, and then left to perish in the outer darkness; while 'her lord,' ordained her protector by nature and by the law of God, slumbers unheeding. Her voice is too weak to be heard, the door is too heavily barred for her to open, that she might cross the threshold again; her only appeal is her heavy corpse-like fall besides the door, her silence when invoked, and her cold dead hands stretched forth. It might well make our morning slumbers uneasy, and cause us to murmur in our dreams of coming judgment, to know that there lies a corpse at our door, an outraged corpse, crushed with the heaped and pitiless weight of the sins of others and her own. But the day is at hand. We have slept long and soundly while that woman bore the hell without. Shall we sleep still? What if the Judge should come and find us scarcely risen from our torpor, our door scarcely opened, our morning salutation scarcely uttered to the victim whose voice is stilled in death—should come and should require of us an account of our protectorship, and show to us such mercy as we have shown to her?

Our mission—our present movement—I hesitate not to say it, is a great one, a greater and holier one, perhaps, than we, any of us, at present realise. Its beginnings may be small, but it will increase; and not cease till it has embraced in its onward flow all the nations in which the governing powers and the stronger portion of society, are now contentedly allowing and patronising this profane and costly sacrifice of souls to the demon of lust. There are indications of this already. Simultaneously with our own movement, efforts have been made in many parts of the earth for the redemption of these female slaves. In Italy, a man of high character and position, Deputy Salvatore Morelli, of Florence, has protested in the Italian Chambers against this hateful system of protecting vice, and has brought before that Parliament the case of a poor girl who had been outraged by the police at Turin. An honourable lady, Signora Mozzoni, of Milan, has publicly declared that wrongs are perpetrated under this system, in Italy, such as can scarcely be rivalled in the annals of slavery; and believes that all thoughtful men and women see in it a presage of future woe to the Italian race. Similar protests were made in Paris before the war silenced every voice. Senor Castalar, the Spanish Republican, the leader of the Anti-Slavery party in the Cortes, is filled with horror at this system, and sees in it one of the sources of the rottenness of nations. Madame Lemmi, writing from Elba, says:—'the condition of degradation to which Italian women are reduced by the system, must be seen to be co[illegible] completely slaves.' Inte[illegible] Hindoos, write from India, m[illegible] what may be the result for En[illegible] and influence in India, if this curse, [illegible] by our authorities on India, be [illegible] removed."

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1 JOHN i. 8; ii. 1.

Some weeks ago the Editor received the f[illegible] ing brief note, which he forwarded to Mr. Pearsall Smith, who now returns it with the su[illegible] joined reply:—

Dear Sir and Brother in Christ,—I have no doubt that many of your readers will be glad if the writer of "An Historical Glance, in *The Christian* of December, 1870, would take up the words of 1 John i. 8, 9, 10, and tell us how they affect his conscience as to his individual experience. I have no need to ask your friend about what is possible or impossible. I simply ask him to tell us plainly in a spirit of self-examination, as before God, the state of his own conscience as to his own experience in respect of personal responsibility to these three verses of John's Epistle.—I am, dear sir, yours in the Lord and in the love of his truth, J. H. M.

R. PEARSALL SMITH'S REPLY.

The verses referred to read:—

8. "*If we say that we have no sin, we deceive ourselves, and the truth is not in us.*

9. "*If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

10. "*If we say that we have not sinned, we make Him a liar, and his word is not in us.*"

Chap. ii. 1. "*My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.*"

I receive "these things" in their expressed purpose as written to me, in order that I "*sin not.*" and not as any warrant that I should "continue in sin," or as a recognition that it is impossible that I should do otherwise. They must, I conceive, be interpreted in harmony with this purpose of sinning not, just as I receive the first four verses of the Epistle in the apostle's expressed purpose respecting *them*—that my "joy may be full" (chap. i. 5).

God is light (ver. 5)., If I say that I have fellowship with God and walk in darkness, I lie (ver. 6). But if I walk in the light, God and his creature "have fellowship one with another," and then I am "cleansed" by "the blood of Jesus Christ His Son" "*from all sin*" (ver. 7). Thus, having brought everything into the searching light of God, the blood "cleanseth" all that the light discovers. Believing the record, I find the privilege of realizing an inward divine cleansing and purity, that are wonderful to myself. This purification however, is *only up to the present point of the discernment of evil*, for the Bible necessarily speaks to the consciousness of beings in our position rather than in absolute terms.

But if I should be lifted up by the doctrine of this sublime privilege, so as to claim any holiness inherent in myself, or that I am without sin, otherwise than as the blood cleanseth ("is cleansing," *Gr.*) me, I should deceive myself (ver. 8.) It is my privilege, just so far as God's light shows me what is unclean and impure, to find myself cleansed "from all sin" and "unrighteousness" (ver. 7, 9). I know no one who claims a "sinless perfection;" John Wesley expressly repudiates it. I have not the discernment of Adam, or of angels, much less that of God, to enable me to recognize what is absolute perfection, even were I to behold it on earth.

As to the *consciousness* of my heart, I know no figure which expresses it so well as that of a branch of the vine. Anything which prevents the flow of the sap, in so far lessens my health and consequent grape-bearing. I cannot produce a single berry of fruit myself. Faith, the soul's response to the promises of God, joined me to the Vine, and faith retains me abiding in the Vine. While I cannot produce aught, I rejoice whenever I find the Vine bearing anything, even though small, through me; and again I rejoice when symptoms of fruit-bearing appear in this otherwise withered branch, that the Husbandman "cleanseth" it, that it may bear more fruit. I judge that it is a false humility to reject the office work of Christ, whether in pardon, cleansing, or fruit-bearing, and that a true humility consists in a cordial acceptance and acknowledgment of grace bestowed—all self-boasting being effectually excluded by the law of faith, "*Herein is my Father glorified, that ye bear much fruit.*"

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of thoroughly-ploughed ots have been cut up, and eady for the crop. And yet *elf* and separate from the hus- ge), under the curse, the suspension f the husbandman, would at once be thorns and briers. Yet it is "good now, fit to bring forth fruit. "*Now ye n through the Word, which I have spoken ou.*"

r again, as I abide in Christ, my soul seems e a hand which has the needed strength, skill, nd health for its requirements. Yet it is thus only by the constant supply of blood from the heart, and nerve guidance from the brain. Corrupt the current of blood, and it is sick and feeble. Cut off the flow, and it becomes a mass of offensive decay. Palsy the nerves, and my hand moves feebly and uncertainly. Sever them, and it has lost all power to move. Even angels found sin and shame, when they ceased to depend on God's sustaining power. My lot is far below that of angels. I am under the shadow of sin through Adam, and by my own wickedness, of its development into *sins*. Thus there is a latent proclivity to sin in my nature, which widely differs, as I judge, from the being of angels. It is the work of the blood to effectually cleanse or neutralize, moment by moment, this proclivity (or "sin"), and so effectually, that in soul-union with Christ, the current of my being now sets toward God. "*Now are ye the body of Christ, and members in particular.*"

If, then, I say, that apart from the cleansing blood—which is the last thing named previously to verse 8—I have no sin; or if I affirm it in an absolute sense, I am in a terrible deception, one which has involved many souls in ruin, and made the ways of truth evil spoken of.

If, however, remembered sin is confessed (and none other can be) God is faithful to his pledges, and even only *just*, in view of the atonement of our Lord, to forgive me my sins. And yet further, He cleanses the trusting soul "from all unrighteousness." About this cleansing there should be no difficulty, as it is distinguished from the pardon just named: a superadded grace of purification, or heart-cleansing from unrighteousness.

We have known no truly regenerate soul to claim not to have sinned, and verse 10 needs no comment.

I have thus, without premeditation, answered my Christian brother's inquiry. Not claiming to have exhausted the meaning of the text, I state no more than that this understanding of it satisfies my own heart. Verse 8 is a most precious safeguard from the error of sinlessness in self, or in the flesh, or in anything apart from Christ.

Of this one thing I am certain, that whatever may be the Spirit's meaning, as to saying that we have no sin, it cannot conflict with the expressions in the same breath, and on either side of it, respecting cleansing "from all sin," and "from all unrighteousness;" nor is it in antagonism with the loving command immediately below it, to "sin not." The Scripture is full of commands to walk in holiness, and they are "not grievous," since it is equally full of the provisions in Christ Jesus for the accomplishment of the command. Like many other passages of Scripture, this precious paragraph can only be fully understood in the light of a realizing experience of its full meaning, and I would humbly entreat my brother, at whose request I have thus written, to seek upon his knees the wondrous depth of blessing revealed in those words, "The blood of Jesus Christ his Son CLEANSETH US FROM ALL SIN." R. P. S.

—Report of the Irish Presbyterian Mission in Gujarat and Kattiawar:

The field first chosen by the Irish Presbyterian Church for missionary labour in India was the Peninsula of Kattiawar. At that time what may be called Continental Gujarat was regarded as occupied—the Society for the Propagation of the Gospel having one or more agents in Ahmedabad, and the London Missionary Society a highly efficient Mission in Surat. But as both these societies, shortly afterwards, found it expedient to abandon Gujarat, the Irish Mission was left alone in the province; and having in the gracious providence of the Lord of the harvest, received accessions to the number of its Missionaries, it has been enabled, without giving up its first sphere of operations, to provide for the continued occupation, or reoccupation of all the old stations, and even to extend somewhat into the regions beyond.

The population of the province thus made dependent on this mission for the knowledge of the Gospel, has been estimated at about six millions; the large majority being of course Hindus. But in some parts of the country the Mohammedans are numerous and powerful, and, generally, intensely hostile to the cause of Christ. The Parsis also form a very influential section of the community in Surat, Nowsari, and some other towns. The language of all these classes is the Gujarathi; though the Mohammedans generally prefer to converse on religious subjects in Hindustani.

Rajkote: Of the inquirers referred to in previous reports, one has been removed beyond our influence, and regarding the other, and the more promising of the two, there is still room for hope. The persecution and devices of heathen relatives may deter anxious and timid souls, but truth can never die, and if the seed be sown in the heart by the Holy Spirit, the fruit thereof will yet be found even after many days.

Of books and tracts 4,021 copies, value Rs. 150-5-8, have been disposed of; in almost every case these have been paid for; and the likelihood therefore is that they will be read by those who have purchased them. This department of work has heretofore been blessed of God to the good of souls, and we have reason to hope that it will be so in the future, and that in this way many will hear of the way of salvation, though they may never see the face of any of the Agents of the Mission.

(*To be continued.*)

TELEGRAPHIC NEWS.

London, April 15th: Latest advices from France state that several battalions of the National Guards have been disbanded in consequence of their hostility to the Commune. All those who have refused to serve have been disarmed, and are being employed to repair the enceinte.—The Commune persists in declaring that the Versailles troops were repulsed, and their positions taken in the last engagement announced. M. Thiers denies the victories claimed by the Commune.—An engagement took place at Neuilly on Thursday, and was continued on Friday without change in positions.—Serious disturbances are reported from Odessa, where the Christians attacked the Jews. One thousand of the former have been arrested.

16th: The troops of the Commune are declared by themselves to have victoriously repulsed an attack of the Government Artillery during the whole of Friday night. Cannonading recommenced yesterday (Saturday) morning.—The insurgents say that Fort Issy has been damaged, but that otherwise the result of the past three days' firing has been *nil*.—The reports published by the Commune continue to be exaggerated.

17th: The Commune claims to have gained a victory over the Government troops at Neuilly on Saturday, and to have captured 400 prisoners. The battle is said to have lasted the whole night. The Versailles Government entirely denies the victory claimed by the insurgents.—Obstinate fighting continues at Neuilly and cannonading was still being carried on yesterday. The movement and concentration of Versailles troops has been carried on on a large scale during the last four days, and a general formidable attack is expected.—The movements of the German troops denote that they intend to intervene. The prospect of intervention is causing anxiety to the Commune, who have resolved to defend themselves.

18th: A decree has been published by the Versailles Government fixing the Municipal elections for the 30th instant.—It is asserted that after a brilliant encounter on Monday morning, the Versailles troops occupied the Chateau Decon overlooking Asnières.—Clasoret announces that a severe battle was fought at Neuilly on the night of the 16th, when the Pontifical Zouaves were surrounded and the flag of the Commune hoisted on the Church. General Dumbrouski, on the other hand, declares that he occupied the whole of the new quarter of Neuilly, that he carried three barricades and made many prisoners. He also states that the bridge at Neuilly is still being warmly contested.—A rumour is current that England, Italy, and America are trying to bring about a truce.—Menotti Garibaldi has been elected a member of the Commune, but the elections generally have failed owing to the small number of electors.

19th: The Versailles troops on Monday succeeded in forcing the Federalists to evacuate Asnières which, however, they did not occupy. They afterwards returned to the right bank of the Seine. The troops have not yet re-assumed the offensive, but on Tuesday they encamped on the positions they had captured on the previous day. The Federalists front is at Grande Jatte, which separates the combatants. The losses of Federalists have been serious.—The Plenipotentiaries at the Brussels Conference disagree regarding the frontier and financial questions, and the proceedings for the final conclusion of peace are making but slow progress.—In the House of Commons last night, the Army Estimates were voted.—The Judge Advocate General, Sir Colman O'Loghlen, is dead.—In the House of Commons yesterday, Lord Enfield, replying to Mr. Eastwick, said that he had received no information of any movement by Russian troops against Khiva, beyond a statement which had appeared in an Odessa paper that five detachments would enter the steppes of Orenburg for the purpose of making a reconnaissance to the Sea of Aral.

20th: Cannonading took place during the whole of yesterday (Wednesday) in the vicinity of Courbevoie and Maillot.—The Versailles Government state that their troops occupied Asnières yesterday, that they repulsed the insurgents on the opposite bank of the river, and established a battery at the railway station. On the other hand, the Commune denies that the Versailles troops are in possession of Asnières.—The concentration of Government troops south of Paris continues.—Attacks were made on the trenches before Fort Issy and on the Railway station at Clamart on Tuesday evening, but were repulsed.—The Commune has suppressed four journals for expressing a desire to bring about a conciliation.—The Brussels Conference will be closed shortly. It is understood that no concession has been made to France.

PASSENGERS ARRIVED.

Per *Columbian*, *15th*:

From Southampton.—Mr. J. Hudson; Captain H. C. Mr. C. Bell; Mr. and Mrs. Harrington; Mr. J. Ellison; Davidson; Mr. A. Cornish; Mr. J. Conolly; Mr. G. Mr. J. Marriot; Mr. D. Henderson; Schoolmaster Irwin; master Lonsdale; Major Richards; Captain Bissett; master Stoyell; Miss Chaytor; Mr. J. Dyer; Mr. Why Mr. Finlay; Mr. Hamilton; Captain Walter; Captain Mr. J. Donaldson; Mr. Jennings; Mr. C. A. Mackenzie.

From Gibraltar.—Mr. DeSouza.

From Brindisi.—Col. and Mrs. Walker; Mr. and Mrs. ton; Mr. Egerton; Major and Mrs. Waddington and infants; Mr. Wavell; Mr. Southby; General Barr; Mr. and Miss Dagmar Wiehe; Col. Waddington; Mr. Fogo; Mrs. Carmichael; Mrs. Forbes.

From Aden.—Major and Mrs. Hickman; Dr. More, R.N.

DOMESTIC OCCURRENCES.

BIRTH.

JACOB—April 13th, at Mahabuleshwur, the wife of Captain G. Jacob, Staff Corps, of a daughter.

MARRIAGES.

TOOLE—RANDALL—On the 13th ultimo, at Poona, by the Rev. G. A. F. Watson, Lieut. M. P. Toole, Bombay Army, to Catherine Dickinson, second daughter of the late James Randall, Bombay Horse Artillery.

PATTEN—BARKER—April 12th, at Kurrachee, by the Rev. N. Pagani, Thomas Albert Patten, Indo-European Telegraph Department, to Fanny, youngest daughter of Mr. Mathew Barker, of Salford, Manchester.

DEATHS.

WOOD—April 14th, at Kurrachee, John Gordon Scott, the beloved son of A. Wood, Adjutant 1st Belooch Regiment, aged 15 months.

BAKER—April 17th, at Mahabuleshwur, Emma Janetta Harriet, daughter of M. B. Baker, Esq., C.S., aged 20 months.

Advertisements.

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7-30 A.M., at 15 Middle Colaba.
6 P.M., at 5 Clare Road, Byculla.

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	Rs.	a.
Cousin Mabel's Experiences: Sketches of religious life in England. Miss E. J. Whateley	2	0
Richard Hunne, a Story of Old London. G. E. Sargent	1	12
Little Serena in a Strange Land	1	4
The Victory of the Vanquished, by the author of the Schonberg Cotta Family	3	12
Handbook to the Grammar of the Greek Testament	3	12
The following periodicals for the current year are to be had:—		
Sunday at Home, *per annum*	3	4
Leisure Hour " "	3	4
Cottager and Artisan " "	0	10
Child's Companion " "	0	10
True Catholic " "	0	10
Golden Hours " "	4	0
Good Words " "	4	0
Family Treasury " "	4	0
Good Words for the Young "	4	0
Bible Class and Youths' Magazine *per annum*	0	10
Christian Treasury, in Romanized Hindustani "	2	0

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